

NAME — MOHAMMAD RASHID RAZA  
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Question 1. - What is Cartesian dualism? Discuss Anti-Cartesian foundation of pragmatism.

The perennial issue in the philosophy of mind has been the so called mind-body problem; the problem of how the mind is related to the body. It was French philosopher 'René Descartes' who for the first time, paid sustained attention to the mind. His work represented a turning point in the thinking about the mind by making a strong distinction between bodies and mind or physical or mental. This duality between the mind and body known as Cartesian dualism. Let's see what other philosophers are saying about this—

Benedict Spinoza says 'there can be only one substance namely God. Mind and matter are the attributes of God so that Cartesian dualism is transformed into pantheistic monism. He also says God has infinite number of attributes of which we only know mind and matter.

Pragmatism is the thinking about solving the problem in practical and sensible way rather than by having fixed ideas and theories. The core of pragmatism is pragmatist maxim, a rule for clarifying the contents of hypotheses by tracing their practical consequences. The term pragmatism was first used in print to designate a philosophical outlook.

From Peirce and James to Rorty and Davidson, Pragmatists have consistently sought to purify empiricism of vestiges of Cartesianism. They have insisted for instance that empiricism divest itself of that understanding of the mental which Locke, Hume and Berkeley inherited from Descartes. According to such Cartesianism the mind of the self contained sphere whose contents ideas and impression are irredeemably suspected and private, and utterly sundered from the public and objective world they purport to represent.

Pragmatists also find the Cartesian "quest for certainty" quixotic. Pp. Descartes

No statement of judgement about the world is absolutely certain or incorrigible. All beliefs and theories are best treated as working hypotheses which may in time be modified, refined, revised or rejected in light of future inquiry and experience. Pragmatists have defended such fallibilism by means of various arguments here are sketches of three.

- ① There is an argument from history of inquiry even our best most ~~comprehensive~~ theories Euclidean geometry and Newtonian physics, for instance have needed significant and unexpected revision.
- ② If Scientific theories are dramatically underdetermined by data, then there are alternative theories which fit set data. How then can we be absolutely sure we have chosen the right theory.
- ③ If we say that the truth is what would be accepted at the end of inquiry, it seems we cannot be absolutely certain that an opinion of ours is true unless we know the certainty that we have reached at end of inquiry. But how could we ever know that?
- ④ There is a methodological argument as well, ascriptions of certainty block the road of inquiry, because they may keep us from making progress should progress still be possible.
- ⑤ Finally, there is a political argument. Fallibilism, it is said, is the only sane alternative to a cocksure dogmatism and to the fanaticism, intolerance, and violence to which such dogmatism can all too easily lead.

Pragmatists have also inveighed against the Cartesian idea that philosophy should begin with bold global doubt that is a doubt capable of demolishing all our old beliefs. Peirce, James, Popper and Rorty, for example, have all emphatically denied that we must wipe the slate clean and find some neutral, necessary or presuppositionless starting point for inquiry. Inquiry, pragmatists are ~~persuaded~~ <sup>persuaded</sup> can start only when there are some actual or living doubt, but we cannot doubt everything at once.

This anti-Cartesian attitude is summed up by Otto Neurath's celebrated metaphor of the conceptual scheme as raft. Inquirers are mariners who must repair their raft plank by plank, adrift all the while on the open sea; for they can never disembark and scrutinize their craft in dry dock from an external standpoint.

Finally it should be noted that pragmatists are unafraid of the Cartesian global skeptic - that is the kind of skeptic who contends that we cannot know anything about the external world because we can never know that we are merely dreaming. They have ~~argued~~ <sup>argued</sup> that such skepticism is merely a reduction ad absurdum of the futile quest for certainty that skepticism presupposes a discredited correspondence theory of truth, that the belief in an external world is justified as it works or best explains our sensory experience; that the problem of the external world is bogus, since it cannot be formulated unless it is already assumed that there is an external world that the thought that there are truths no one could ever know is empty and that massive error about the world is simply inconceivable.



Ques 2

What is the theory of Innate Ideas? what are the objections raised by Locke against this theory?

Innate ideas are subjective being in the mind of human knowers. There ~~are~~ is no guarantee that they will be true of facts. There is a universal faculty of reason by virtue of which each individual has certain innate ideas.

John Locke in his Essay Concerning Human Understanding ~~writes~~ criticises doctrine of innate ideas and expounds the doctrine of empiricism. The theory of innate idea asserts that clear and distinct, self-evident ideas are innate in the sense that they are born with us. as Descartes said "they are imprinted upon the soul. Example of innate ideas are the idea of substance, cause, God and principle of logic. If there are innate ideas, says Lock they must be equally present in all mind. Children, savages, idiots and illiterate person are quite unconscious of the so-called innate ideas such as causality, infinity, eternity, God and the like. If there is innate ideas in the mind, it would or must be the same in all mind. But the so-called innate ideas of God, morality and like differ in different societies, in different countries and in different ages. They differ in different persons even at the same time, in the same society. Even if there were the same idea in all minds, it would not prove their innateness. All persons have the same idea of fire. But it is not an innate ideas, it is derived by all from experience. Universality of an idea does not prove its innateness. The so-called innate ~~ideas~~ principles are general truths, which are induction from particular facts, which are acquired from perception. perception is experience. The so-called innate principle is derived from experience; they are empirical truths and not innate and intuitive. They are not a priori or prior to all experience.

Locke maintains that the mind is a tabula rasa in the beginning. It is like a clean slate, blank, white paper on which experience writes and this writing by experience is all the mind can know. Mind has no innate ideas. It receives ideas from experience. Experience is twofold: Sensation and reflection. Sensation is external perception and reflection is internal perception. Sensation is source of our knowledge of external sources/objects. Reflection is the source of our knowledge of the internal states and mind. There is not a single idea ~~from sensation, then at an~~ in the mind, which is not derived from sensation or reflection. The child gets his first ideas from sensation then at an advanced age he reflects upon them. He cannot think before his mind is stocked with sensations. Where Descartes maintains that the mind always thinks even before it is furnished with sensations and that it can think independently of sensations. But Locke maintains that the mind cannot think before it has sensations and sensations are materials for mind on which the mind thinks. The mind is passive in receiving sensations, but it is active in comparing them with one another, combining them in complex ideas and forming general ideas out of particular ideas. It can form complex idea from simple idea or vice-versa. There is nothing in the intellect which was not previously in the sense. This is dictum of Locke. All knowledge is derived from experience, its posterior to or of experience. Knowledge start from/with particular fact of experience, and



makes generalization from them. It doesn't start from self-innate ideas or principles and deduce other truths from them.

Question 3

B

Write a note on the Socrates's dialectic method.

Dialectic method is a method of argument or exposition that systematically weighs contradictory facts or ideas with a view to the resolution of their real or apparent contradictions. Zeno employed this method to defend the philosophical ideas of Parmenides, his master.

Socrates is the first who used this dialect method when he used to do dialogue and discussion in the street with people. Socrates was distinctive for -

- 1) Ethic of knowledge — Linking knowledge to happiness. This was an attitude which influenced all later Greek philosophers. For Socrates truthfulness is already based on truth as an ethical virtue. He believed therefore the knowledge, or insight was the foundation of virtue and happiness.
  - 2) Contrast — An opposing view is that a better society must be maintained by the punishment. This line of reasoning rests on the assumption that God gave us the free will to choose between good and evil. To restrain the evil; freedom has to be taken away from the guilty by incarceration or by the termination of life.
  - 3) Merit and Demerit — In comparison to this view offered for contrast, the Socratic ethic of knowledge has merits and demerits. The merit is that it is free of possible misconceptions in terms of tradition and theology. The demerit is that it has no theoretical foundations, except in the acceptance of dialogue as an effective methodology for eliciting knowledge from pupils.
  - 4) The Dialectical — A method of interrogation, free wheeling interrogation and discussion with the aristocratic young citizens of Athens, insistently questioning their unexamined confidence in the truth of popular opinions, led Socrates into his founding the method of dialogue as method of thinking. It is cross examination with the purpose of refutation. Induction is the exact methodology applied in dialogue. In Greek *dia* mean between and *logos* means collect, read, speak etc. Thus, the dialectical method is an intersubjective methodology of knowing. Socrates didn't claim that he knew everything. In the manner of a practitioner of any interrogative method, what he did was to ask questions. ~~I suspect that it is only~~
- Notion is practice of the Dialogue / Dialectical methods are —
- a) Interrogation
  - b) The Socratic irony, the method of ignorance
  - c) The Concept of Definition
  - d) Analysis
  - e) Generalization

As with any method this method also have some defects. But as the first full-fledged method of knowledge in the west, the Socratic dialectical method has always its importance.



Mon 3

D

Write a note on the sense-reference problem in the light of Frege's philosophy. Gottlob Frege was a German philosopher and mathematician, is the father of modern logic and one of the founding figures of analytic and linguistic philosophy. He taught at the university. In his essay "On Sense and Reference" published in 1892 considered whether the sense of an expression what it is that we know when we understand the expression, is simply identical to what it designates (the reference). In the case of the singular term its reference is the object denoted by the term, whereas its sense is determined by the way that object is presented through the expression. Frege was motivated to introduce the sense-reference distinction to solve the certain puzzles.

1) The apparent impossibility of informative identity statement and

2) The apparent failure of substitution in contexts of propositional ~~and~~ attitude.

As for the statement 'the morning star is the evening star' and 'morning star is the morning star' differ in cognitive value, which would be impossible if the object designated constituted the only meaning of a singular term.

The term sense-reference distinction allows one to attribute different cognitive values to these identity statements if the sense of the terms flanking the identity sign differ, while still allowing the objects denoted to be one and same. The sentence 'John believes that the morning star is a body illuminated by the sun' and 'John believes that the evening star is a body illuminated by the sun', may have different truth values, although the one is obtained from the other by substitution of a co-referential term.

Question

4 B

Evaluate the notion of private language.

A private language is something in which individual words are to refer to what can only be known to the person speaking to his immediate private sensations. Private language have initiated philosophical discussions and debates in many branches of philosophy.

Wittgenstein has shown that if sensations are metaphysically and epistemologically private, one cannot have a language about sensations. A language is in principle unintelligible to anyone but its user would necessarily be unintelligible to user also, because no meanings could be established objectively and normatively for its signs. The proposed language is not a useful language, for words can only be correctly or incorrectly applied if there are objective criteria for using them correctly. Rules of grammar determine whether a particular language use is correct or not. Private linguistic cannot build up grammar for a private language. The signs in language can only function where there is a possibility of judging the correctness of their use, so the use of word stands in need of a justification which everybody understands. Even apparently the most self-guaranteeing of all sensations pain derives its identity from a ~~particular~~ practice of expression, reaction and use of language.



Agreement in human behaviour is fundamental to language use - the common behaviour of human being and the very general facts of nature make particular concepts and customs including those about sensations possible and useful.

4c write a short note on picture theory.

In the Tractatus, Wittgenstein presents a picture theory of thought and language. Pictures are models of reality and are made up of elements that represent objects, and the combination of objects in the picture represents the combination of objects in the state of affairs. The logical structure of the picture whether in thought or in language is isomorphic with the logical structure of the state of affairs which it pictures. The possibility of this structure being shared by the picture and the state of affairs is the pictorial form.

A proposition is a picture of reality. A proposition ~~to~~ is a model of reality as we imagine it. The logical relationship among the elements of a proposition represent the logical relationship among the objects in the world. A proposition has a sense if it describes a possible state of affairs otherwise it is meaningless. Logic is based on the idea that every proposition is either true or false. This bi-polarity of propositions enables the composition of more complex propositions from atomic ones by using truth-function operators.

4d write a short note on logical positivism

Logical positivism is a philosophical movement that arose in Vienna in year 1920 and was ~~etate~~ characterised by the view that scientific knowledge is the only kind of factual knowledge. Logical positivism differs from earlier forms of empiricism and positivism in holding that the ultimate basis of knowledge rests upon public experimental verification or confirmation rather than upon personal experience. It differs from the philosophies of Auguste and John Mill in holding that metaphysical doctrines are not false but meaningless, that the some great unanswerable questions about substance, causality, freedom and God are unanswerable just because these are not genuine questions at all.

4d write a note on the concept of time and space in Kant's philosophy. According to the words of Kant "what we experience is the phenomenal world which may not be same as noumenal world. Only God can see it, as He is unrestricted by Time and Space and the limitations of human mind. Time and Space are only sensible forms of our intuition. Space and Time are its pure forms, sensation in general its matter, we can recognize only the former a priori.

We have therefore wanted to say that all our intuition is nothing but the representation of appearance; that the things that we intuit are not in themselves what we intuit them to be, nor are their relations so



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things in themselves as they appear to us. And if we remove our  
own subject or even only the subjective constitution of the sense in general  
then all constitution all relations of objects in time and space. Indeed time  
and space themselves would disappear and as appearances they cannot  
exist in themselves but only in us.

Kant introduces transcendental idealism that encompasses following claims -

- 1) In some sense, human being experience only appearances, not things in themselves.
- 2) Time and space are not things in themselves or determinations of things in themselves that would remain if one abstracted from all subjective conditions of human intuition.
- 3) Time and space are nothing other than the subjective forms of human sensible intuition.
- 4) Time and space are empirically real, which means that, everything that can come before us externally as an object in both space and time.

5A

phenomena are known through sensibility. Ideal objects through understanding, existence through volitional perception and values through feeling or emotions. Phenomena refers to things perceived that is the things as we know it. By this ~~at~~ Kant wanted to show that what we know is the appearance of reality, clothed under the a priori forms of space and time and invested in a category. In other words we can never know anything in its pure state, divested of forms and categories. Therefore "knowledge consist in getting objects to conform to the forms and categories of the mind".

5C

The idea of potentiality in Aristotle's philosophy -  
potentiality is what a thing is capable of doing or being acted upon, if the conditions are right and it is not prevented by something else. For example the seed of a plant in the soil is ~~potentially~~ potentially plant and if it is not prevented by something it will become a plant. Potentially beings can either act or be acted upon, which can be either innate or learned. For example eyes possess the potentiality of sight, while the capability of playing the flute can be possessed by learning.

The matter used to make a house has potentiality to be a house and both the activity of building and the form of the final house are actualities, which is also final cause of end. Then Aristotle proceeds and concludes that the actuality is prior to potentiality in formula in time and in substantiality.

5D

Black feminism - Though African American feminists may not have been included in early mainstream second-wave feminism, they have always been vocal presence in feminist criticism and ideology. Racism is a problem that lives alongside sexism, and so called classism based on economic and social system of class. Sexism cannot truly be interconnected from racism to sexism to classism, we need to understand the undertones.



They have refuted the stereotypes of black women as matriarchs and superwomen and have spearheaded movements to gain economic and political clout for women of color. African American women support numerous feminist and women's issue organizations, some of them chiefly for women of color. They also part of the general feminist movement and leadership, both in the United States and globally.

5G

Realism → Realism is a philosophical view which maintains that we live in a world that exists independently of us and our thoughts. The implication of realism is that there is an objective world of which we can have objective knowledge. Realism is opposite to Idealism. This position is known as metaphysical realism. A consequence of realism in this sense is that the entities are there to be discovered and that ignorance and error is possible. Epistemological realism is the view that a mind-independent world exists in combination with the view that in perception we mentally grasp qualities and objects that are part of that world. Realism asserts the independent existence of material objects and their qualities.

5F

Coherence theory of truth — Coherence is one of the prominent theory of truth. According to this, 'a statement is true if it is logically consistent with other beliefs that are held to be true. A belief is true if and only if it is part of a coherent system of beliefs. The idealistic philosophers are in favor of this theory. This theory is too prominent in western philosophical thought and associated with British idealists in modern times.

An information known to consciousness is said true if and only if that information matches fact. This relationship of matching between information and fact is called correspondence theory of truth. Truth may not be matching with fact individually and mutually independently. On the contrary true knowledge must be true in relationship to the total system and when truth of knowledge is sought in coherence of ~~the~~ its system as a whole, it is called coherent theory.